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Season 149

At this point I want you to study a certain manuscript written by Frater "C". It has been revived by eminent Occultists such as Wait, Mathers and Alrister Crowley but should now be studied with care as a method of interpretation. It commences with the first Chapter of Genesis.

In the First Verse of the First Chapter of the First Five Books of the Holy Law: it is written: - B'RASHITH Ba Ra ALOHIM ATh HaShaMAIM VaAReTZ.

Such are the seven Words which constitute the Beginnings or Heads of One Law; and I propose to show, by applying to the Text the Keys of the Qabalah, and not merely the surface meaning is contained therein.

In the Beginning, created, God, the Essence of the Heavens, and the Essence, of Earth.

In the Beginning)	(God	}	the Essence	{ of the Heavens	
In Wisdom	Created				The Elohim
In the Head					(The Holy Gods)
and the Essence	{ of the Earth				

Contained therein also are the Divine, Magical, and Terrestrial Formulae of the Passage of the Incomprehensible Nothingness of the Ain Soph to the Perfection of Creation expressed by the Ten Voices or Emanations of God the Vast One - Blessed be He ! - even the Holy Sephiroth.

And the Method whereby I shall work shall be the One Absolute and inerratic Science: the Science of Number: which is that single Mystery of the Intellect of Man whereby he becometh exalted unto the Throne of Inflexible and Unerring Godhead.

But before I may proceed unto the Qabalistical enumeration and analysis of the Text, a certain preamble in the fruitful fields of that Science will become necessary. The Evolution of the Numbers is the Evolution of the Worlds, for as it is written in the Clavicula Salomonis, "The Numbers are Ideas; and the Ideas are the Powers, and the Powers are the Holy Elohim of Life." That which is behind and beyond all Number and all thought (even as the Ain Soph with its Mighty Veils depending back from Kether is behind and beyond all Manifestation) is the Number o. Its symbol is the very Emblem of Infinite Space and Infinite Time. Multiply by it any active and manifested number; and that number vanishes - sinks into the Ocean of Eternity. So also is the Ain Soph. From It proceed all things: unto It all will return, when the Age of Brahman is over and done, and the day of Peace-Be-With-Us is declared by Thoth, the great God, and the Material Universe sinketh into Infinity.

The first Number, then, is ONE; emblem of the All-Father; the Unmanifest Mind behind all Manifestation: the First Mind. Multiply by It any other Number - for the Multiplication of the Numbers is a Generation, as is the Multiplication of Men and Gods - and behold! the Resultant is a replica of the Number taken. So is One the All-Father, the All-begetter - generating and producing all.

The next step is the division into TWO. Thus was manifested the Great Dual Power of Nature. As above, so below, and thus we find that the simple division into two is the method of multiplication of the Amoeba, the lowest, simplest, and most absolute form of physical life that we know.

The Dual Power of Nature is the Great Mother of the Worlds.

Again, to draw an analogy from the Material World, consider the Moon, our Mother. Behold in her the Typic representative of the Powers of the Two. Light and Darkness, Flux and Reflux, Ebb and Flow -these are her manifested Powers in Nature -where also she binds the Great Waters to her Will.

Now in the Yetziratic Attribution is the second number, Beth (i.e., a House), an Abode, the Dwelling of the Holy One, shown to be equivalent to the Sphere of Kokab and his lords. And the symbolic weapon of Mercury is the Caduceus, whose Twin Serpents show again the Dualistic Power. (Note. - Woden, the Scandinavian Mercury, was the All-Father, as it is written in the Ritual of the Path of the Spirit of the Primal Fire Shin. "For all things did the Father of all Things perfect, and delivered them over unto the Second Mind; whom all Races of Men call First.") Behold, then, in these two great Numbers 1 and 2 the Father and the Mother of the Worlds and of Numbers.

Now these twain being Conjoined and manifest into One, produce the Number 3; as it is written: "For the Mind of the Father said that 'All Things should be cut into Three,' Whose Will assenting All Things were so divided. For the Mind of the Father said Into three, governing All things by Mind. And there appeared in it the Triad, Virtue and Wisdom and Multiscient Truth." Thus floweth forth the form of the Triad. Thus is formulated the Creative Trinity which is, as it were, the essential preliminary to Manifestation.

This Mystic Son of the Eternal Parents, having for his number 3, is typified in all the sacred scripts by that number. Thus it is written of the manifestation of the Son of God upon Earth, "Shiloh shall come" (the initial of which Mystery-Name is Shin - 300). And in the Grecian tongue it is written: "In the beginning was the Word," &c. Now if the midst of this divided Name we cast the triple fire of the Holy Letter Shin - 300, we get the name of the Godhead Incarnate upon Earth, He, Vau, Shin, and He. But 1 plus 2 plus 3 equals 6, which is the Number of Vau, the third letter of the Venerable Name: Microprosopus and the Son of God.

We are now, therefore, arrived at the Great Mystery of the Tetractys, and to go further we must resort to the Twin Sister of the Science of Number - which, indeed, is but Number made flesh: Geometry, or Absolute Symbolism. Even as it was spoken by the Holy Pythagoras: "God geometrises."

Let us behold the Work of His Fingers!

One Son Incomprehensible.

3



Fig. 1. - The Trinity Unmanifest.

One Son Eternal

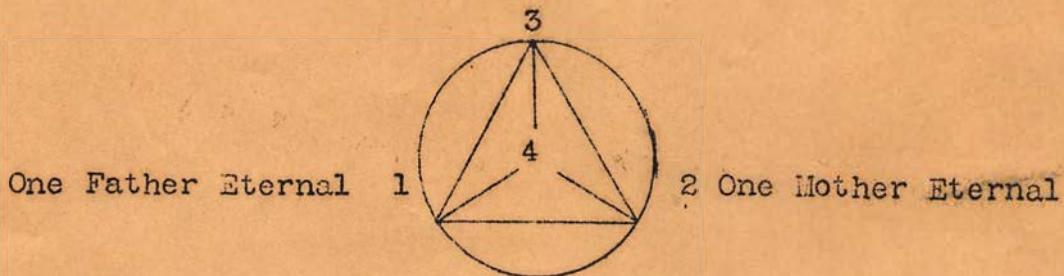


Figure 11 - The Trinity in Manifestation

In both of these Symbols the all-including circle represents the underlying idea of the Number o: the Infinite: Parabrahman: the Ain Soph. In the first is shown the Mystic Trinity before manifestation: as it were unlimited, unbound, and unbounded, inoperative because of its diffusiveness and dispersion. In the second figure we behold their concentration: focalisation: producing by their joint action the number of manifestation - 4. In the Worlds - Assiah: in the Taro, the Princess - the throne of the Spirit: in the Tetragram, the HE final, and in symbolic languages - the Daughter: in the Cycle of Life (Birth, Life, Death, Resurrection), the fourth; in the Keys of the Book Universal, the Empress, the Virgin of the World, Venus, Aphrodite: Centrum in Trigonis Centri - by what soever of a myriad names we call Her, still the same in Spirit, the same in number and in form! And this number is herein formulated by the Concentration of the Three in One. 3 plus 1 equals 4. Now in this Figure 11 we behold six certain Paths; and in six days did God create the Heavens and the Earth. And the total numeration of its numbers is the Perfect Number, even the Decad of the Sephiroth. (1 plus 2 plus 3 plus 4 equals 10.)

Thus can our Science teach us wherefore the Door of Venus, Daleth, is the Gateway of Initiation: that one planet whose symbol alone embraceth the 10 Sephiroth; the Entrance to the Shrine of our Father C.R.C. the Tomb of Osiris; the God Revealer, coming, moreover, by the Central Path of Samekh through the midst of the Triangle of Light. And the Lock which guards that Door is as the Four Gates of the Universe. And the Key is the Ankh, Immortal Life - the Rose and Cross of Life; and the Symbol of Venus.

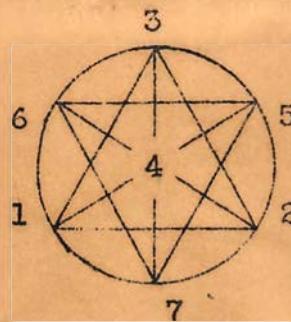


Figure 111 - Third Symbol.

By producing the Paths whereby the Forces of the Three (see Second Symbol) were concentrated into four, we find they read 1 plus 4 equals 5, 2 plus 4 equals 6, 3 plus 4 equals 7. And thus is revealed the Second Triangle of the Hexagram of Creation.

Further, this Reflected Triangle showeth forth the Evolution of the Four Worlds and their Consolidation: for
 1 plus 2 plus 3 plus 4 equals 10 equals Yod equals Atziluth.
 1 " 2 " 3 " 4 plus 5 equals 15 equals He Yod Briah.
 1 " 2 " 3 " 4 " 5 plus 6 " 21
 equals Vau, He, Yod equals Yetzirah.
 1 " 2 " 3 " 4 " 5 plus 6 plus 7 equals 28
 equals 2 plus 8 " 10 Assiah.

The Number 28, the total numeration, therefore represents Malkuth, the Tenth Sephira: Assiah made manifest - the work of Creation accomplished: wherefore God rested on the Seventh Day. And 28 is 7 times 4, the seven stars shining throughout the four Worlds.

One thing is significant, indeed. Let us take the Primordial Three and convert those Numbers into Colours. So we get Aleph, the Father, the Yellow Ray of the Dawning Sun of Creation; Mem, the Mother, the Blue Ray of the Great Primaeval Waters; Shin, the Son, the Red Ray: the Ruach Elohim, symbol of the Red Fire of God, which brooded (v.2) upon the Face of the Waters: or like the Red Glory that lights up the Heavens at Dawn, when the Golden Sun illumines the Waters above the Firmament. Now this Red Glory is the IGNIS DEI: which is also the AGNUS DEI, or Lamb of God that destroyeth (literally burns out) the Sins of the World. As it is written in the Ordinary of the Mass: the Priest goeth unto the South of the Altar and prays: "O Agnus Dei! qui tollis - qui tollis Peccata Mundi - Dona Nobis Pacem!" And this Fire, this Lamb of God, is Aries, Symbol of the Dawning Year: whose colour also is as the Red Fire, and which is the head of the Fiery Triplicity in the Zodiac. So also in the Grade of Neophyte in the Order of the Golden Dawn which Initiation you have had, the Hierophant weareth a robe of flame-scarlet as symbolic of the Dawn.

NOTE. - It may be objected to this enunciation of the colours that Yod, the Father, is Fire; that He, the Mother is Water; that Vau, the Son, is Air, and Yellow instead of Red. This is also true, but it relates to the governance of the Elemental Kingdoms, which are in the Astral Worlds, and whose monads are on the descending Arc of Life, whilst Man is on the Ascending; that scale is therefore inverted. For by the mighty sacrifice of the Man Made Flesh and by His Torturous Pilgrimage is evolved that Glorified Son who is Greater than His Father. In Alchemy we have again the descending arc, for we find that the Red Powder cast upon the Water of the Metals produceth the Golden Sol. But it is important not to confuse. The Christians have terribly muddled their Trinity by making the Son Second instead of the Third Principle; whilst with them the Holy Spirit at one Time symbolises the Mother and at another the Son.

Thus at the Annunciation and at the Baptism of the Christ the S.S. appeareth as a Dove, emblem of Venus and the Mother: whilst the S.S. that descendeth upon the Apostles at Pentacost was in reality the Spirit of the Christ, and therefore symbolised by the Shin.

In Theosophical nomenclature this latter was the m
or Jeheshuah: the third Principle. a

For the same reason I have drawn the triangle with the
3 uppermost 3 instead of 3 2.

1 2 1

Sri Dayananda,

S. C.